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unconscious aristocratic bearing, showing him, although among the humblest of the followers of our Lord, the prince born of generations of heroic people. The tomb of Father Gallitzin, at the time of our visit, had fallen into great disrepair, so much so that his relics were exposed in their coffin to any one who cared to creep under the rickety structure that covered them. My companion with his special professional knowledge, having looked upon the skull, told me of his broad intellectual forehead. No authentic portrait of Father Gallitzin exists, though imaginary portraits, based upon description, are not uncommon. One of these, together with some special personal relics, is owned by the Historical Society of Pennsylvania, having been deposited there through the courtesy of the Reverend Ferdinand Kittell, the present pastor of the church at Loretto.

The epitaph on Father Gallitzin's tomb, composed by Bishop Kenrick, is as follows:

SACRUM MEMORIÆ

Dem. A. A. Principibus Gallitzin—nat. XXII Decemb., A. D. MDCCLXX.

Qui Schismate. ejurato. Ad. Sacerdotium. evectus.

Sacro. Ministerio. per. tot. hanc. reg. perfunctus.

Fide, zelo, Charitate, insignis. Heic. obiit Die VI Maii, A. D. MDCCCXLI.

SACRED TO THE MEMORY

Of D. A. a Prince of the Gallitzin Family—born the 22d Dec., 1770.

Who having renounced Schism was raised to the Priesthood.

Exercised the sacred ministry through the whole of this region.

And distinguished for Faith, Zeal, Charity.

Died the 6th of May, A. D. 1841.

III.

THE ARCHIVES OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY (PHILADELPHIA)

(Contributed by the REV. WILLIAM L. LALLOU, S. T. L.)

Thirty-one years ago this summer—accurately on the twenty-second of July, 1884, fourteen Catholic gentlemen met in the hall of the Cathedral Total Abstinence Society, Philadelphia, to found the *American Catholic Historical Society*. Though thus young in years the organization is the oldest society of its class in this country. The objects of the newly formed association were, as its name indicates, the preservation and publication of documents relating to the history of the Church in America, the investigation of the origin and progress of Catholicity in the United States, the formation of an historical library and a cabinet of historical relics, and the development of an interest in Catholic historical research. How well the Society then organ-

ized has accomplished these ends is known to all who have watched a growth comparable to the growth of the mustard seed of the Gospel parable. The *American Catholic Historical Society* today lives in its own home, the famous mansion of Nicholas Biddle, at 715 Spruce street, Philadelphia, registering its activities in its quarterly publication, *The Records of the American Catholic Historical Society*, now in its twenty-sixth volume. The library and cabinet of the society contain 35,000 volumes, not including bound files of newspapers, and about 7,000 manuscripts, mostly letters, and a number of interesting relics. The principle of applying the Scriptural injunction—*colligite fragmenta ne pereant*—to the preservation of the documents of American Catholic history has resulted in a collection of "original sources" of which the Society is justly proud. The collection excels in Catholic newspapers and rare pamphlets, sermons, lectures, and biographical sketches. There is an extensive collection of "autograph letters," photographs, and various documents of early Bishops of all parts of the country. The cabinet houses many former possessions of pioneer bishops and missionary priests, notably of Prince Gallitzin, and some of its treasures reach the dignity of sacred relics, as in the case of the golden mitre of the Venerable Bishop Neumann. To take but a glimpse into the cabinet we note among its curious and rare articles the old choir-books published by John Aitken, Philadelphia, 1787; the original plan of the City of Washington, engraved by Thackara and Vallance, Philadelphia, 1792; and an only duplicate of the medal of Clement XIV commemorating the expulsion of the Jesuits from Rome.

The space at our disposal forbids us to throw more than a flash of light upon the shelves of the library of the *American Catholic Historical Society*, a flash just bright and broad enough to disclose the following valuable works:

Catholic Directories from 1822 to 1914.

A set of the official *Ordo* published in America, the earliest bearing the imprint of John Hayes, Baltimore, 1800.

Bibliotheca Americana Vetustissima, by H. HARRISSE, a monumental volume of American bibliography from 1493 to 1551.

The ms. of the *Catholic Church Register* of Goshenhoppen, Pennsylvania. The *Journal* of Rev. Patrick Kenny, of Coffee Run, Delaware.

A collection of booklets containing the constitutions and by-laws of all classes of Catholic Societies throughout the country, many of which are no longer in existence.

The original pamphlets relating to the anti-Catholic riots of the second quarter of the nineteenth century and a collection of the same kind of literature covering the history of the Hogan Schism and trustee controversy in Philadelphia.

A large number of *Catechisms of Christian Doctrine* published in America from 1788 to the present time. They are printed in English, German, French, Spanish, and Indian.

The ms. *Diary* of Thomas Lloyd, written in Newgate Prison, 1794.

A collection of anti-Catholic books, pamphlets, and broadsides.

Many unpublished MSS. relating to Archbishop Wood, of Philadelphia, and many letters of Mark Anthony Frenaye.

Catalogus Provinciae Marylandiae Societatis Jesu, 1854-64, 1867-9, 1873, 1885, 1888, 1902.

Volume one of CALANCHA'S *Cronica Moralizanda de la Orden de N. S. P. S. Augustin en el Peru*.

The Philadelphia City *Directory* for 1793.

The first American edition of GORDON'S *History of the Civil War in Ireland*.

De Smet's *Voyages dans l'Amérique*, with a map of the Oregon Territory in 1846.

Matthew Carey's *Bible* of 1790 and of 1803.

Lucas' *Bible Illustrated*, 182 ?

Cummisky's *Folio Bible*, 1825.

L'Art de Verifier les Dates depuis 1770-1826, III. Partie, 10 vols.

The London *Annual Register*, a complete set from 1758-1834, valuable for its British accounts of American affairs during critical periods of our history.

The Society has 140 Catholic magazines and newspapers on its exchange list, many of the files of these publications date to the early part of the last century. Especially valuable are the *U. S. Catholic Intelligencer* of 1831, a *volumen unicum*, and afterwards becoming the *Jesuit* of Boston, the *Catholic Telegraph* 1831-6, and the *Catholic Herald* of Philadelphia 1833-46.

Mention must also be made of the number of portraits, engravings, and prints, many of the latter rare and curious, in the possession of the Society.
